

COVENANTS

OF

Redemption and Grace

DISPLAYED.

In some Questions sent by a Gentleman, to a Reverend and Pious Minister of this CHURCH, with his Answers returned to them.

Zech: 6, 13. --- And the Counsel of Peace shall be between them both.

Psal: 2, 8. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the Earth for thy Possession.

Psal: 89, 19, 20, 21, 24, 28. --- I have laid help upon one that is mighty, --- With my holy Oil have I Anointed him. --- Mine arm also shall strengthen him. --- My faithfulness and my mercy shall be with him, --- My Covenant shall stand fast with him.



EDINBURGH,

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READER,

YOU have in the following Sheets, a distinct, tho' short Account, of the Two Covenants, as revealed in the Word, concerning the Salvation of the Elect, tho' the manner of the OEconomy be all Mystery: I said, the Elect, For whatever great and many Benefits do accidentally accrue to others, yet their happiness was never intended by these gracious Transactions, and there is no Scheme advanced by any Set of Divines who own GOD'S prescience of free Actions, and his Government of the Rational World, in disposing of Mens Circumstances in time, but what must Ultimately resolve Mens Final and Eternal States, into the absolute Sovereignty and meer pleasure of GOD, this will be evident to any thinking Man. There is a sweet and Glorious Harmony between the Two Covenants, the One is the Exemplar and Original, and (may I say) the compleat Model of what was to be done in Time, the other is the Copy & Transcript of that Grand Exemplar. Undistinct Notions of the Covenants have been a plentiful Source of the many Errors that have corrupted the Church; a great many of the Pelagian, Popish, Socinian and Arminian, Errors take their rise from, and are owing to an utter ignorance of, or mistakes about them. yea, many in our time have high Pretensions to Orthodoxy; yet by their being strangers to the Tenor of the Covenant, are carried away by a legal Spirit; than which there cannot be a worse Temper and Disposition: For if a Legal strain run thro' our Doctrine and Worship, our Exhortations, Motives and Directions to Duty, it will take us from off the alone Foundation Christ Jesus, and settle all upon our selves, which will make another Gospel, and would bring even an Angel under a dreadful Curse. I am inclined to think, that one chief Reason why the Gospel hath so little Success in our time, is the legal Sermons, for we cannot expect that the warm Influences and Powerful Operations of the Spirit, will be conveyed any other way than by the Hearing of Faith, the Apostle tells us, Rom. 1. v. 16. 17. That the Gospel of Christ is the Power of God unto Salvation, to every one that Believes, Because therein the Righteousness of God is revealed from Faith to Faith. A Legal Spirit is a weak Spirit, for while we are under the Covenant of works, we are without strength; and will not go to and implore Him, in whom it is lodged, 'tis likewise an uncomfortable Spirit especially in the Hour of Death, 2 Sam. 23. 5, For 'tis only by Believing that we are filled with joy unspeakable I may likewise add, That it is an unclean Spirit, for it keeps us from washing away in the Fountain of Christ's Blood, all our Natural and Contracted filthiness, and in Fine 'tis of all things most abominable to GOD; for it hath a natural tendency to defeat the most Glorious designs ever bred in his Heart, namely his wise purposes, of exalting free Grace, and sinking the Creature, and all it can do, unto less than nothing. yea so much is it the Aversion of Heaven, that the Ancient Church of the Jews for their ignorance of the Righteousness of GOD, and for their going about to establish their own Righteousness, not submitting to the Righteousness of GOD were cast off, abandon'd and Excommunicated, and ly under that dreadful Sentence to this day. That the Subject of these Papers which discover the Authors intimate Knowledge of the Gospel, and of the Power of Godliness may be blessed unto you, is the sincere Prayer



11. 3. 577
Your Servant in Our LORD,
Ja: Webster.

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YOUR Queries are of such a nature, that I cannot Adventure upon Answering them immediately; and therefore must needs Represent some few Preliminaries for clearing our way.

THE Foundation of all these Queries, and the whole of the Purposes mentioned in them, is undoubtedly Mysterious, seing all is built upon that Great and Adorable Mystery of the Trinity of Persons in the God-head. Here's the Foundation of the Gospel, which giveth us a full account of the great Contrivance of Salvation, and the Blessed OEconomy of the Three Persons, (who are One GOD,) in the Purchase and Contrivance, with whatsoever else belongeth to the same.

IN Mysteries, and particularly this Grand and August One, the utmost Point of Knowledge, which can be attained or may warrantably be expected in time, is mostly or wholly (as I humbly Judge) Reducible to these two Heads. To the *TO OTI*, and whatsoever belongeth to a throughness of Confirmation, that matters are indeed so, as the LORD hath clearly and plentifully Revealed in his Word. There are Three Persons, not meerly three Names nor Attributes, but Three Persons, who have their distinct Personal Properties or Characteristics, and these Three are One Divine Substance; this still remaining, and being deeply Imprinted upon our Hearts, in all that concerneth Life and Godliness; namely, that God, Father, Son and Holy Ghost, is One Lord. I need not quote Scriptures in a known Purpose; only this, and other things of the like nature, are the utmost that I dare pretend to Account for.

AS to the *TO pOs*, or the manner and the Exposition of the Nature, and Consistency of all these things, it sufficeth to Answer as to any thing that may be demanded on these heads, That it is a Mystery which we Believe, but do not pretend to Comprehend. The Lord himself hath cast a Vail upon what otherways would be matter of further Inquiry; and therefore it is our Duty, to Adore and Admire, and as much our Happiness to do so, without essaying to Remove or Shuffle aside that Vail. Notwithstanding,

2. IF any presume to Advance Expositions, Injurious to the Mystery it self, or not agreeable unto the Analogy of Faith, they may and ought to be Refuted; and we want not sufficient Ground and Evidence

from the Word to do so. Thus it is our Glory to be Ignorant, where revelation is silent, and the Knowledge which the Lord alloweth, and is proper to us in this low Estate, with Reference to the Mysteries of Revealed Truth, is rather Negative, than such as furnisheth us to assert much positively concerning them, save that the Lord hath copiously instructed us in, and from his Word, that *they are*, and are such, as he hath declared them to be. This is the Summ of what is possible or fit to know of these matters, while we are upon Earth.

3. AS so much sufficeth to all the ends of Revelation, and the concerns of Life and Godliness in this low Estate, so it putteth us (through Grace) out of the reach of Tentation on these Heads, seeing in this case we own no more, but what the Spirit of the Lord declareth plainly, throughout the whole Tenor of the Word, without pretending to know or mention any thing further; and therefore cannot be Impugned by any, without a Direct and Downright Contradiction to its very Letter. Thus I have found a clear and short, yet an abundantly satisfying issue to all Contraversies, that Arrogantly aim to Explain Mysteries beyond what is Reveal'd.

1 Query. *WHETHER is it most proper to say, that the Covenant of Redemption is betwixt JEHOVAH and His eternal Son, I mean, God Essentially considered, and His Son considered Personally, or betwixt God the Father and God the Son, or any other way: The first way makes all the Persons equally concerned, as the one party Covenanting; the other makes only the first two Persons the Parties, which seems somewhat to derogate from the Glory of the Third?*

FOR Answer, still referring to the Preliminary Cautions, and with a just Aversion from Adventuring too far upon the manner of things, I offer these few Remarks. 1. I incline not too far to urge and stretch the term *Covenant*, not that I disapprove it, but because I don't see it so call'd in the Scripture, and there may be danger in adhering too strictly unto what is denoted thereby, in its wonted use among Men. 2. As we all Believe and Profess, that the Three Persons are One God, so, nothing may be asserted with Reference to this Transaction, derogating from the Unity of the God-head, or the Trinity of Persons; and therefore a *Covenant* cannot have place here, in the more strict and proper Notion, which implyeth an Agreement betwixt Parties Essentially distinct, having distinct Wills, with a proportioned Supulation

and Restipulation. 3. I understand then, by that Transaction, That Glorious eternal Agreement betwixt the Father and the Son, concerning the method of Redemption, which the Spirit of the Lord Expresseth in way of Paction or Covenant among Men, and which Paction really hath place, in a way suiting the Adorable Mystery of the Trinity of Persons who are One and the same God, and must not be understood, as in the least intrenching upon the same; for it is that same individual Will, which acteth in a different Schesis in the two Persons. Thus the Scriptures teach, that the Elect are given to the Lord Jesus, and chosen in him, before the Foundations of the World, and He Himself is said to be Fore-ordained, and the Names of the Elect to have been Written in the Lambs Book of Life, with a great deal more to this purpose. *Jo: 17. 9. Eph: 1. 3, 4. 1 Pet: 1. 19, 20. Phil: 4. 3.* 4. In a closeness to the plain Testimony of the Spirit of God in the Scripture, I do humbly Judge, that the Father and the Son are considered Personally here. I think this is the Harmonious Judgement of Reformed Divines; and I can see no other in the places of Scripture where this Purpose is Treated, as *IJa: 53. Psal: 2. 10. 17. &c.* Neither can I understand it of God Essentially considered, Transacting with any one Person, (if I take up their Mind aright) seeing God considered Essentially includes all the Persons. I desire to Speak with Fear and Caution, and to keep within the road paved by Famous and Sound Divines, in such a Tremendous Mystery. As to what you mention in the close of the Question, That the looking on Father and Son, as Transacting in a Personal Capacity, seemeth to derogate from the Glory of the Third. I Answer with Orthodox Divines, That each Person, (with due Reverence be it Spoken) hath a different OEconomy in that great Work of Salvation, as the Scriptures plainly declare; and the observing that distinct OEconomical acting, is in nothing Derogatory from the Glory of any of them, but an Ascription of that Glory which is due to One God in Three Persons, in the very way which he himself hath set down and required in his own Word: The Father giveth, the Son undertaketh, and in due time attoneth offended Justice to the full; and the Spirit of the Father and the Son applyeth the whole Purchase. &c.

HERE's the Scriptural OEconomy, suiting the order of Snbsistence and all Glorious; and this was laid down and fixed in the Eternal Council. Take the following Scheme of the whole.

The Three Divine Persons, did from all Eternity, 1. Determine and Agree to manifest the Glory of his Grace, Love, Mercy, Goodness and Power, on a certain and Definite Number of Mankind; this is *Electionis decretum* *de fine*, the Decree of Election about the end. 2. They did likewise agree on the whole Method of bringing about the Great and Glorious end proposed, which is the Transaction concerning the Means. 3. In this joint Contrivance of the Trinity, concerning the Method and Means, it is Agree'd, that each Person shall have his own part, agreeable to, and becoming their order of Subsistence. 1. In this blessed OEconomy among them, it is agreed, That the Father shall give to the Son the Elect, to be Redeem'd by his Blood; and the Father promiseth all Incouragement and Reward, in order to the Sons Redeeming of them; The Father Commissionats, sends him, and Authorizes him to do all that is proper, and Incumbent as a Mediator in executing of the Work; and the Son on his part, Restipulats to perform the Great Work required of him by the Father: These actings of the Two Persons, I take to be that which Divines commonly call the Covenant of Redemption; He shall see his seed, prolong his Days, and the Pleasure of the Lord shall prosper in his Hand. 2. It is a part of the Agreement of the Trinity, concerning the Method of bringing about the Great End, that the Third Person of the God-head, shall have for his Office, the Application of the whole.

IN order to get a clearer View of the Great and Glorious Mystery of this Federal Transaction, between Father and Son; we must carefully distinguish, what is Agreed betwixt the Father and the Son, as the LOGOS who is his Equal; from what is Transacted between the Father and the LOGOS *incarnandus*, or (which is the same thing) betwixt the Father, and the Son as Mediator. In the first part of the Agreement, Namely between the Father, and the Son considered simply as LOGOS; The Father proposeth to the Son, to become Mediator, and to assume Humane Nature, to which the Son gives Consent; In the second part of the Agreement, Namely between the Father, and the Son consenting to be Mediator, and considered as such. The Father as the Proprietor of the Elect, gives them unto the Mediator to be Redeem'd and Sav'd by him, *thine they were and thou gavest them me*; and the Son as Mediator consents to and accepts of the Donation on these terms: And like-

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ways the Father Destines him to his Work, and gives him Commandment to perform the whole of Redemption, *Psal: 40. 8. Thy Law is in my Heart, I delight to do thy will. Jo: 10. 18. I lay down my Life, I take it up again, this Commandment received I of my Father.* And the Father gives him a Mission, with an ample Commission, invests him in all the Mediatorial Offices, promises him full adequate Furniture, and compleat Assistance in the whole Management of the Work, and Acceptance of and Reward for the same, a part of which Reward doth immediately & directly concern the Person of the Mediator, and the other part relates to his Redeemed. The one is, the Exaltation of Christ, and giving him an universal Power over Heaven, Earth and Hell, *Mat: 28. 18. All power in Heaven and Earth is given unto me. Phil: 2. 9. 10. Wherefore God hath highly exalted him, and given him a Name which is above every Name, that in the Name of Jesus, every Knee shall bow, of things in Heaven, and things in Earth, and things under the Earth.* The other is, the giving Grace and Glory to the Redeem'd.

II. Quer: *WHETHER JEHOVAH's Electing, Calling and Authorizing of the Son, to the Work of Redemption, and to be a Second Adam, may be called an Adoption, and so upon that Account, God his God and Father, and he his Servant and Son, under a distinct Relation from that which is Natural and Personal; and so, whether the Scripture intimates the Distinction, by calling Christ, not only the Only-Begotten, but the First-Born, and the First-Begotten?*

BEFORE I essay more Distinctly to Answer, I would Adventure, (with all becoming deference to your better Judgement) a little to alter the terms of the Question, that I may offer my poor Thoughts about it more clearly. Thus, Whether the Father's Electing, Calling, and Authorizing of the Son to the Work of Redemption, &c. be in Scripture called an Adoption? I use the designation of *Father*, because this Electing, Calling and Authorizing, in the OEconomy of Salvation, is a Personal Act, and the Name JEHOVAH doth not properly distinguish the Persons, because it is ascribed to each of them, and what is signified by it is common to all. As to the other part of the alteration, I would say, Whether it be in Scripture, called an Adoption? The plain ground of it is, That as in all the concerns of Religion, so more especially with reference to the Sublime Mysteries thereof, it is necessary and safe, to keep as close to the Rule, as is possible.

I deny not, that terms may be, and are used in this and the like Mysteries, which we have not expressly in the Word, although Equivalents be not wanting; but as this ought not to be without great Necessity and Usefulness, so for my part, I see it not in this case; especially, when the most, if not all Orthodox Divines, understand Christ's Sonship, only of his Eternal Generation. You know, (Dear Sir) the ordinary Remark, That with Respect to the Undertaking, and with an Eye to the Execution, in this Counsel or Covenant, the Lord Jesus as Mediator, is called the Father's Servant, and in that respect the Father is greater than He. *Behold it is a light thing, that thou shouldest be my servant, to raise the Tribes of Jacob, Isa: 49. 5. 6. Behold my servant whom I uphold, mine Elect, in whom my Soul delighteth, Isa: 42. 1. 2.* I own with my whole Heart, and my Soul adorerh his Excellent Glory, as the only Begotten of the Father, and in particular, as shining forth in the present Undertaking: Yet I cannot well relish the term Adoption, not only, because it is not Scriptural, (for what I know) in this matter, but chiefly, for that it ordinarily, and in the usual strain of Scripture, signifieth, an Exaltation into an higher Dignity, or giving a Stranger the Honour of a Son, which you know cannot so properly have place here, the second Persons undertaking in this Covenant, being rather a peice of Condescension, as the whole stream of Gospel Discoveries, and the Harmonious Judgement of Orthodox Divines, do plainly bear.

FOR what the Query insinuates, Namly, that so much may be intimated in the Word, where n our Lord Jesus is design'd, not only the Only-Begotten, but the First-Born and the First-Begotten. Pardon my weakness, that I cannot understand the strength of the Deduction, by which you would thence infer an Adoption in this case, or at least to move some doubt about it; the Emphasis of the Word, would rather seem to denote a sort of Comparison betwixt the *First-Born* and *First-Begotten*, and *Others*, and a preference of him in that regard before them, who are afterwards Born or Begotten: Or, if this be not the sense, at least, they infer not Adoption. I need not tell you of the Advantages which some Hereticks catch at, by their false Reasonings and Deductions upon this occasion, and the Detection of the same by the whole Society of Orthodox Divines. You want not such a Monitor, and I am perswaded, that you abhor, as much as any living, the
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least thought of giving any shadow of handle to that Cursed Herd. But I need not insist--- We are one as to the thing. Our Lord Jesus did from all Eternity undertake to be Mediator, and if it should appear that the Spirit of the Lord useth that word Adopt or Adoption in the Case; We shall not contend about Words.

3 Query. *WHETHER the Covenant of Redemption, may be describ'd, at least, in General: JEHOVAH or God the Fathers eternal gracious will, and Command to the Son concerning the Redemption of his Eternally, and freely Beloved Chosen People, out of the lost Posterity of Adam given to him for that end, and accordingly accepted by him, since that Christ speaks of this in Scripture as the Law of his God, the will and command of his Father.*

Ans. I approve, and agree cordially with all that is in this Description, only, I would have it more fully display'd as is before done by me.

4 Query. *WHETHER upon the acceptation of this Covenant by the Son; Eternal Life to the Elect is delivered to him (who is the Head of Humane Race, and in a peculiar manner of the Elect) with full Power, Warrant, Commission, freely and fully to bestow and apply the same to the Elect, by means of his Appointment.*

I Answer in the affirmative, and I am both sweetly and strongly perswaded of the Truth of the thing, and of the Elect Person's great security inlay'd therewith, as affording a valid, pleasant and most refreshing Claim to Faith, which Faith is wrought by the Fathers manifestation of Christ, unto, and his powerful Operations on a humbled Soul, for I do think that this Power, and dignity conferr'd on Christ, as Mediator, is a part of the promised encouragement given to Christ's undertaking the Work, *Jo. 10. 28. And I give unto them Eternal Life, &c. Math. 11. 27, 28. All things are delivered unto me of my Father, and no Man knoweth the Son but the Father, &c. Jo. 17. 2, 3. As thou hast given him power over all Flesh that he should give Eternal Life, to as many as thou has given him, &c.* And seeing you herewith conclude your Query's about the Covenant of Redemption, and subjoin severals about the Covenant of Grace, I incline, with a particular regard to the question now under view, to represent a few positions, touching some material concerns of that Covenant, which will I hope make our way the more smooth and easy in any Essay which may be made towards the solution of your profound and important Queries, and if you please, they may be taken as so many Hypotheses or Postulatas, about

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which I know, there will be no difference betwixt us, being plainly enough agreeable to the Word, and the received Principles of Judicious, Sound and Antipelagian Divines.

I. THO' our sinning in our first Parents and falling with them, hath rendred Salvation utterly impossible to us by the Covenant of Works, seeing we are so far from obeying, or being in case to obey the same, that we transgress the holy just and good Law thereof every moment, and can do nothing else having made our selves a meer compound of Darkness, and enmity: *Every imagination of the thoughts of our Hearts is only and continually evil. From the Heart proceed evil Thoughts, Murders, Adulterys, Fornications, &c. Who can bring a clean thing out of an unclean? no not one. Our Throat is an open sepulchre, &c.* Gen: 6: 5. and 8: 21: Math: 15: 19: 26: Rom: 3: 10, 11, 12: Ja: 2: 10: Hof: 13: 9: Rom: 7: 7, 8, 9. Mat: 5: 21, 22, 23, 24.

II. NOTWITHSTANDING there's nothing of the binding Power, of that Covenant, either as to the Mandat or Sanction, in the least impaired; It standeth in full and compleat force, making us obnoxious to the Curse of a broken Law. Our Transgression can detract nothing from the Right of our Sovereign Lord. Gal: 3: 10: Gen: 2: 17: Deut: 27: 18: Rom: 10: 5. Hence.

III. ALL Mankind, without the exception of any one, must needs perish utterly and Eternally, under the Righteous Curse, or some of them must have that Righteousness, which fully answereth the demands of that Covenant, in a suitableness to our fallen Estate, wherein it is wholly violated. Do we then make void the Law through Grace, nay we establish the Law. Rom: 3: 3: Math: 5: 17.

IV. THERE is that Righteousness which according to the Eternal Counsel of Peace betwixt the Father and Son, Our Lord Jesus God manifested in the flesh, did, as surety throughly perform, and being imputed to the Elect Sinner when effectually called, is that Righteousness wherein alone he doth and can stand, before the awful Tribunal of a Just and Holy God. Rom: 3. 21, 22. and Chap: 4. 5. Jer: 23. 6. 2 Cor: 5. 21. But on this I insist not now. To return then to the Threed, I Represent,

V. THAT Salvation, with all that belongeth unto it, being by the Mediator throughly purchased for the Elect, according to the Scope and Tenour of the Counsel of Peace and Eternal Compact, shall as surely as the

the Counsel and Word of the Living God are sure and true, undoubtedly be of free Mercy bestowed upon them in due time; the Word and Oath of our Faithful, just and Holy God, being also interpos'd in the case, for the greater Security. *Jo: 14. 1, 2, 19. and Chap: 10. 28. Heb: 6. 17.* And of which I need not now treat particularly.

VI. I understand then by the Covenant of Grace, The Doctrine of Christ's purchased Salvation, with whatsoever belongeth unto it, as the same is digested into a System and Cluster of Great and Precious Promises, the Blessings whereof, being bought by the only Mediator, are in his Hand, and at his Disposal, tho' yet all the persons of the Adorable Trinity, concur to the happy conveyance of these Blessings, in a Mysterious and Glorious OEconomy, suiting their order of Subsistence. The Tenor of the Sacred Oracles is very plain in this case. *This shall be the Covenant that I will make with the House of Israel, &c. I will put my Law in their inward parts, and write it in their Hearts, &c. Jer: 31. 33, 34. and Chap: 32. 40, 41. Isa: 59. 21. Heb: 8. 10. Jer: 24. 7. &c. Eph: 4. 8. Psal: 68. 18.*

VII. The Condition here, in a strict and proper sense, Namely, *That*, upon which the Right and Title to all these Benefites is built, and upon which alone, the Believer dare found his Claim in Pleading for mercy, is, *That alone and compleat Satisfaction to, and thorow performance of all that the Law of Works required of us, which the Mediator gave to the Father in our Room, according to the undertaking in the Eternal Counsel.* And howsoever things of this sort, may be disguised by variety of Terms, which many times do rather cloud and darken, than unfold them. And Men of Learning may be carried aside, to streatches of defending such Terms as they themselves have used, perhaps without due caution, in the heat of dispute, or otherways; Yet I dare adventure to say, that no Humbled Gracious and Exercised Soul, dare blend any thing with this Righteousness, or plead upon any other Claim, than the great and precious Promises, which are the matter of this Purchase, and as they are entirely founded upon the same; Upon which compleat and alone Ransome, the Believer layeth the whole stress, of all that concerneth Life and Godliness, for Time and Eternity. And this I Judge is the native import of Applications to the Throne of Grace, in the Name of Christ and for his sake, *1 Pet: 1: 18, 19, and Chap: 2: 24: Jo: 14: 13, 14: 1 Jo: 5: 14: 15: Col: 3: 17: Dan: 9: 17.*

VIII. NEVERTHELESS, there is a comely Order in the Accomplishment of these great and precious Promises, (of which our Lord Jesus is Author, Purchaser, and Substance ; Hence they are all *Yea* and *Amen* in him ; and he it is, who is given, as a Covenant to the People, a Leader and a Commander unto them) And in regard this Blessed Order includeth in it a Commandment to Believe, that is, it requireth the pleasant assent and consent of the whole Soul, and setting to our Seal unto the Revelation of Christ, in order to possess us of his Blessings ; It is in so far cast, into the sweet Mould of a Covenant, (tho' the whole remains still matter of Promise) and in obeying the command of that Covenant, the will is as active as if it were not influenc'd by Efficacious Grace, but were acting by its own Natural Strength and Vigor. In all this I observe much adorable Condescension, on the Lords part, and a managment (may I with humble Reverence so design it) suited to the Genius of a Creature made reasonable by the Lord, and then acting in a truly noble and rational way. But this is little understood, and a legal Spirit Reigneth in all that are out of Christ, neither are these who fear the Lord free of Tincture, and byas of this kind. Our own Hearts draw us aside, and we are accordingly impos'd upon to rear up, and intertain variety of Schemes of the Gospel-Covenant, yet all favouring of that Deplorable Leven, which Fermenteth and Pestereth our Darkned and Proud Minds, and which nothing can purge out, but the Saving and Growing Evidence of that Light, which manifesteth by the Word, the Glory of Christ. Isa: 49: 18. 2 Cor: 1. 20. *For all the Promises of GOD are in him, Yea and Amen.---Unto the Glory of God by us.* Jer: 31. 33. *But this shall be the Covenant that I will make with the House of Israel, after these days saith the LORD, I will put my Law in their Parts, and write it in their Hearts, and will be their GOD, and they shall be my People, and Jer: 32. 40, 41. And I will make an Everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their Heart, that they shall not depart from me. Yea I will rejoice over them to do them good, &c.*

IX. THIS excellent Order is expressly set down in the Word, *When the Spirit of the LORD cometh, he will reprove and convince the world of Sin, Righteousness and Judgment.* These several Stroaks, (may I so call them) are in the Issue; Saying, Efficacious and Peculiar to the Elect

Elect; I say Efficacious, for every distinct work of the Spirit in the progress of Conversion, hath its correspondent Effect upon the Elect Soul, for, I sincerely think, that there is something peculiar, even in the convincing Work upon their Spirits, tho they themselves cannot know, nor can it be easily Discriminated from promising Blossoms of that sort in others, which fall off without ever bringing forth Fruit, It is only the discovery of the Lord our Righteousness, which stateth and cleareth the difference; And therefore, tho the whole of this Work, and every several manifestation, which it contains, produceth a suitable assent, outgoing and (may I so say) Echo of the Soul; Yet none of these may be reputed, saving Faith, until the Vail be taken from the Heart; *And God who Commanded the Light to shine out of Darkness, shine into it, by giving the Light of the Knowledge of his Glory in the Face of JESUS CHRIST.* Jo: 16. 8, 9. 2 Cor: 4; 3: 6: Jo: 6. 44, 45: Mat: 13. 44, &c. But because what I have just now advanced about the difference of the preparatory Work on the Hearts of the Reprobat, and of the Elect, may be thought to be done without any convincing Reason; I offer this, There is a necessary Connection, among the different steps of that Work; on the Elect Soul, which cannot be said of the Work of God upon the Reprobats, namely Conviction, Contrition and Humiliation; for the truly convinced, never fall short of Contrition nor the contrite of Humiliation; nor the Duely humbled of Faith. And it cannot be said that the Connection flows meerly from Gods working the One, in order of time before the Other, for it is certain, that there is something of a causal influence of the former still upon the latter. True Conviction breaks the Heart, and true Brokenness will humble the Heart in God's Sight; and a Soul duely humbled, will certainly, from a Sense of utter Sinfulness of his Person, and all his actings (even these which we call Religious) under the influences of the Spirit, go out of it self to the LORD our Righteousness. And further, if there were no causal influence of the one upon the other, I see no reason of God's ushering the one by the other, and why he may not immediatly work Faith, without the three previous steps; or humble the Soul without the first two; and so of the rest. I see nothing further can be objected here, but that according to this Scheme, no Elect Man could resist at any time, the common Works of the Spirit, seeing it is said that every Stroak of the Spirit, in the preparatory work

work is efficacious, and hath its correspondent effect, on the Souls of the Elect, and lands in believing. I Answer, 1. The Elect may be said to resist Common Workings, when these Workings do not attain their end, which they call in the Schools, *Finis Operis*, and which is the Great Duty required of them by the Lord in these Workings; and this is the case of the Elect, till the Lord come with a peculiar Preparation Work, of which we are speaking here. 2. We cannot understand by resisting the common Workings, a defeating the intention of God, for his design cannot be frustrated, nor a hindring the effect of his operations, which in no case can be done by the second cause predetermined by him, far less when the Soul is lying under that peculiar preparation Work which ushers in Faith.

X. THIS saving Faith, being of a self-denying Nature, the very Life and Marrow of which, is a Disclaiming utterly every thing as ours but Sin alone, and is the going out of our self for Righteousness, Life, Strength, and whatsoever shall find acceptance; which going out of the Soul, is only wrought by his sweet and efficacious Drawings, without which it cannot move; besides, that this Faith is the Spring of Spiritual motion, and all the Graces of the Spirit, are only in this manner set to Work and kept in Exercise, and the whole Treasure of Gospel Promises, is from one degree to another, convey'd into the Soul in this way. If on these or the like accounts, one or more, you call it a condition, I shall be loath to Reclaim.

THESE great Divines who composed our *Confession of Faith* and *Catechisms*, have used the term, and it were intollerable Presumption to reject it; especially, seeing it freely admitteth a very sound and instructive Sense, which I have given, & wherein they only understood it. Since Repentance, Love and New Obedience, are manifestly stated otherways, and therefore cannot plead for any such interest in this matter. *Rom: 4. 5. But to him that worketh not, but believeth on him that Justifieth the ungodly, his Faith is counted for Righteousness. 1 Cor: 1. 30, 31. But of him are ye in Christ Jesus, who of God is made unto us Wisdom, Righteousness Sanctification, and Redemption, that according as it is written, He that glorieth, let him glory in the Lord. Jer: 23. 6. In his days Judah shall be saved, and Israel shall dwell safely, and this is his Name whereby he shall be called, The LORD our Righteousness. Gal: 2. 20. The life which I now live in the Flesh, I live by the Faith of the Son of God. See also,*

Jo:

Jo: 6. 44, 45. Jo: 15. 5. Jer: 10. 23. 1 Cor: 15. 45. 2 Cor: 3. 5, 6. &c. So much for this rude draught, but yet an ingenious account of what I believe and profess as to these things. I proceed now to the other Class of Queries, which I shall endeavour to Answer briefly, having enlarg'd these Preliminaries beyond my Expectation, with respect to the Covenant of Grace.

1. Query, *VVHITHER it may be said, to be made by the Son in his Fathers Name with the Elect; he being the Messenger of the Covenant, or made with them by the Son, as the second Adam, the Head and Representative, Father and elder Brother of the Adopted Family?*

Answer, PARDON my Weakness, (Dear Sir) If I shall not well reach the Scope and Meaning of the Question, which (as the most of them) is deep and subtile. I humbly offer a few plain and simple Remarks in Answer, from the premised Postulata, both such as were laid down in the entry, and these which immediatly preceed this set of Questions.

1. THE Father (as said is) gave the Elect to the Son, who undertook for them in the Eternal Counsel of Peace. 2. According to that Transaction, he satisfies Justice compleatly, by fulfilling in our stead, all that the Covenant of Works required of us. 3. As this fulfilling of the Law *imputed*, is the Righteousness wherein alone we can stand, before the Tribunal of a Just and Holy God; so the Gospel-Covenant, containeth a full System of Promises, securing the compleat Restoration of that Integrity, and Rectitude of Nature, which we lost by our Fall, and is from one degree to another, happily retriev'd by a Work of the Spirit upon the Soul, begun in Regeneration, and carried on by gradual Advances in Sanctification, and Consummate in Glorification. *Rom: 8. 4. Jo: 17. 17. 1 Thes: 5. 23.* 4. As our Lord Jesus represented the Elect in his Sufferings, being the second *Adam*, and their head who fulfil'd the Covenant of Works compleatly in their room; so he is a quickening Spirit, and the only enlivening head of Influences and Government, which Supereminence, he requireth in that blessed OEconomy from the Father as his Right, upon his giving Satisfaction. *I will, that they also whom thou gavest me, may be with me where I am. Jo: 17. 24. Heb: 7. 25. 1 Jo: 1. 2.* And thus understood, I take in both the Branches of your Queries; still carrying this along, that on the Mediator's part, all the Articles are performed both with regard to the Mandat

Mandat and Sanction, and that with respect to the Elect, the Gospel-Covenant consists in the Promises and order of Conveyance of the purchas'd Redemption; and so I take the Promises, as made to *Abraham* and his Seed, he saith not to Seeds, as of many, but as of one, and to *thy Seed which is Christ*, Gal: 3. 16.

2. Query: *WHETHER this Covenant of Grace, betwixt JEHOVAH by his Son with the Elect, can in reallity of Spiritual Truth, and proper speech, be called mutual; As including Stipulation and Restipulation, or if it be only a Covenant on Gods part, and so his Covenant with them and not their Covenant with him, seeing they are not free to Covenant or not Covenant, but obliged by Divine Authoritie to accept of a free Covenant?*

Ans, FROM the Præmised Postulata, 1. That the manner of conveyance in the Covenant of Promise rendereth it some way mutual, as was cleared, and hinted in the Postulatas, yet still without prejudice of its consisting in a System of Promises. 2. The Scope of the Gospel and the Scripture-Phrase beareth, That it is rather GOD's Covenant with the Elect, than theirs with him. *He hath made with me, (saith David) an everlasting Covenant. He is given for a Covenant to his People.* 2 Sam. 23: 5: Isa: 49: 18. You know (Sir) That no outgoings of the Soul to the LORD can be acceptable, but such as are the Fruits of his manifesting himself to the Soul, and as the One is assuredly the reflex of the other; so the Stream of Scripture-Phrases beareth, That the Force and Emphosis of the Term Covenant, in this matter, is lodged on the Lords part.

3. Quer: *WHETHER God's Covenant of Grace with Elect Sinners, may be Described, God's Gracious Promises of Pardon, Reconciliation, Salvation, and Eternal Life, with all Grace leading thereunto, upon the account of Christ and his Righteousness, in the way of Believing, &c. Or, in the way of Believing in order to a formal Interest and Title, and Holyness in order to the full Possession; Or requiring Faith; Or upon condition of Faith; Or upon condition of Faith and Repentance too, as a necessary Concumitant of it; Or if this Covenant may be describ'd, God's Gracious Promises as above, &c. without adding in a way of Believing; Or if it may be called God's free gift of Christ, and all his Love Mercies as his everlasting Covenant; Or if it may be term'd, God's Declaration of the Contrivance of Salvation through Faith in him; Or Operation of God by the Divine Spirit and Declaration of God's Grace?*

Ans:

Ans. I have given my Sentiments concerning the Nature of this Covenant, in the Preliminaries immediatly prefixed to the present Class of Queries, which I need not resume, only I represent a Remark or two, for reaching (if I can) the source of Difficulties on this head.

1. Justice being thoroughly satisfied, and Grace and Glory Purchased for all and every one of the Elect; I understand the Gospel Covenant to consist in the Revelation of Christ, and the compleat System of Promises, as containing the effect and matter of this Purchase; still asserting the strong, intire and dispensable Obligation of the Moral Law in every Jot and Tittle thereof, without the least Semblance of Diminishing the same; and that we reckon our selves as much obliged to the Obedience of the Law, as reasonable Creatures ever were or can be. Do we then make void the Law through Grace? Nay, we Establish the Law. It is no prejudice in this matter, that we sit at the feet of Jesus, and receive the Law from his Mouth. Obedience shall be reached by Faith in this manner, and can never be attained any other way.
2. Seeing there's no Salvation, without a perfect Righteousness answering the Covenant of Works. I offer, both with reference to this and the following Queries, an account of these few Stroaks of the Lord's Spirit, in a suitableness to the grand design of the Covenant.

1. The Spirit of God instructeth and thoroughly Convinceth and Satisfieth the Elect Sinner, that he lyeth under the Curse, being intirely and in all respects, in that very estate into which the broken Covenant of Works hath brought him, so that his Mouth is stoped, and he hath nothing to say against the execution of the Sentence. *Rom: 3. 19. Liv: 26. 41, 42. Luk: 15. 17, 18. &c.*
2. In this Extremity, Christ is manifested as the Propitiation, *The Lord our Righteousness, &c. Rom: 3. 25. Whom GOD hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the forbearance of GOD. Job 33. 24. Then he is gracious unto him, and saith deliver him from going down to the Pit, I have found a Ransom. Jer: 23. 6. In his days Judah shall be saved, and Israel shall dwell safely, and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. &c.*
3. This Testimony the self condemned Sinner is made to believe, and to have his recourse unto him; in this way, and in this only, answering the Claim of a broken Law, and the challanges of a convinced and a awakened Conscience. *Rom: 8. 33, 34.*
4. Without affecting Peremptoriness

ness in a matter of such weight and difficulty, I humbly Represent, that I see not how the first act of Faith can proceed from an antecedently infused Principle or Habit; but rather incline to think, that the Spirit of the Lord doth carry out the Soul more immediatly towards the Lord Jesus, as Reveal'd and Bequath'd in the Gospel, and Spiritual Life or the Habits of Grace, is the native Result of this Revelation, and of Union with him thereupon, as our Glorious and Exalted head. The Body cannot be said to live, till the Soul be united with it, neither can these Habits, which are a part of our Communion with Christ, have place, but as the result of that Mystical Union with Christ, which is wrought by the Spirit, and in order of Nature (as I Judge) followeth upon Faith. 5. As to what the Queries insinuate, concerning a formal Interest and Title; as also the Conditionality of Faith, whether alone, or with the necessary Concomitant of Repentance, I refer to what was observed before. This purpose is often much clouded by a maze of perplexing Scruples, which a humble Reception of the plain Testimony of the Lord's Spirit, in the word *Reveal'd*, would quickly and easily dispel; Let us but take things in that well ordered Covenant, as the Lord hath plainly declared, and all difficulties on that head vanish. *He is made of God unto us, Wisdom, Righteousness, Sanctification and Redemption*, (as the Word bears) and Faith is drawn forth towards him, as the last *Adam* in that order: This imputed Righteousness, is that only Righteousness wherein we stand or can stand in Judgement, and he as the second *Adam* is our alone quickning Head, in both these and the like respects, Faith, which is wholly wrought by the Lord, and drawn forth by his Spirit, doth sincerely eye and center in him. So much belongs to the Nature of that self denying Grace, which intirely excludeth the Consideration of all Works, and abhorreth the least thought of them in Judgement. 1 Cor: 1. 30, 31. Psal: 130. 3, 4. and 143. 1, 2. 1 Cor: 15. 45, 21, 25. 6. This cleareth what I understand by the Instrumentality of Faith, which, as wholly swallowed up in the Fulness and Glory of Christ, and wrought by his Spirit, as also opposed to all Works whatsoever, and it self no way consider'd as a Work in Judgement, is in all these and the like Respects, a most exactly fitted Instrument in the great Business of the Justification of a Sinner before God, and leaveth no room to Repentance, Love and New-Obedience, which

which cannot be allowed to have any share here, without frustrating the Grace of Christ.

4. *WHETHER Saving Faith may be describ'd by these three Acts, 1. a Covenanting Act, apprehending the Truth and Nature of GOD's Covenant of Grace, Heart-pleasing of, and consenting unto this way of Salvation, and as it were subscribing the Contract of Marriage with a second Adam, the new Head and Husband. 2. An uniting Act, joining of the Person of the Elect Sinner to the Person of Christ, and (as it were) an actual and formal Marraying of him. 3. A Justifieing Act, taking hold of his Righteousness, for actual Indemnity, and gracious acceptance into Eternal Life, and as it were a taking possession of the Husbands Interests, according to the Contract of Marriage; and in consequence of all, agoing on from Faith to Faith, leaning and living upon this Beloved, until the Believer come to Glory?*

Ans: 1. I shall be very loath to disapprove; yea, my Soul was refreshed in Reading this Account. Yet, 2. With all becoming regard (D. and W. Sir) I would alter the Phraze a little in the first, for that I see not why the apprehending the Truth and Nature of God's Covenant of Grace, and Heart pleasing of, and consenting unto this way of Salvation, (which ye place before the rest, and before the Uniting Act,) should be called a Covenanting Act, nor do I know that it is so called in Scripture; yet I contend not about the Word, seeing I know your meaning, and the Querie expresseth it very significantly; only the little acquaintance I have of a strong legal Byas in my own Heart, procurerh an Aversion from the least Term or Title which would lead me that way, tho perhaps, more from my own Weakness, than the nature of the thing. 3. If it may be of any use to give you a touch of my poor Sentiments; I humbly Judge, that Saving Faith consisteth much in the self condemned Sinners receiving the Lord's Testimony concerning himself, as the only and compleat Saviour. O Israel. (saith the Lord) thou hast destroy'd thy self, but in me is thy help. He who hath heard, and heard of the Father, cometh unto me. Hos: 13. 9 Jo: 6. 44, 45. I much admire the simplicitie that's in Christ; I have always found the great stress with me, was about the assent of Faith to the Lord's Testimony concerning himself, and if it may any way be steadable to you, I shall glanse a little at the main Points of Difficulty I found in my own case, and at some small measure of Light and Faith suiting the same.

1. After many and long continued Fears, that matters were desperate,

rate, and that a Retrival could not consist with the LORD's Honour, nor be expected in the Terms of the Word; a removing in part the vail from the Heart, did discover and satisfy in some measure, as to the fulness of Christ's Sufferings to save; *If I may touch but his Cloaths I shall be whole: He is able to save to the uttermost all that come unto God by him,* Heb: 7. 25. Math: 5. 28. This kept me from sinking utterly. The sight of Land, tho' afar off, and not altogether inaccessible, preserved the Heart from failing quite, and the Hands from hanging down, without hope, and made me attend in the use of means. 2. By a little more light, I saw that the end of his manifesting himself in the flesh, *was to seek and to save that which was lost;* This gave more of quietness, tho' the great depending matter was not yet brought to an issue. It was pleasant for a long tossed and outwearied Creature, to be in some measure satisfied, that he might be among the Number of those whom the Son of Man came to save, and tho' I could not say that Salvation was wrought for me, yet it proved composing that the Lord Jesus cannot miss his Errand, (may I so express it in my Rude way) *Luke 19: 10. Math: 11: 27, 28, &c.* 3. Some further dawning manifested to me, the Lord as Righteousness unto a Wretched and Self-condemned Sinner, lying as a Son of the first *Adam*, under the just Sentence of a broken Covenant of Works, and acknowledging the Equity and Glory of the same, *Deliver from going down to the Pit; I have found a ransom,* This was attended and followed with sweet Breathings of the Lord's Spirit, and a pleasant outgoing of the whole heart towards him, *As the only and compleat Propitiation,* which was accompanied with some humble confidence in pleading upon his Account, serenity and peace ensued thereupon. *Job 33: 24: Ro: 3: 25: and 4: 5: and 5: 1: &c.* 4. After many strugglings thro' the strong remains of a legal Principle, and a mighty byas that way, too large to Narrate; Some clearer discovery (may I say so far) of the Glory of Christ engaged the Soul more thoroughly unto him, and raised it to some more clear enjoyment of Christian Liberty, in a Life of believing dependance upon him. *1 Cor: 1: 30, 31: Gal: 2: 20: Jo: 15: 5: Jer: 10: 23: 2 Cor: 3: 5, &c.* In all this (dear Sir) I pretend not to give an Accurate and Scholastic account, and do sincerely honour your greater exactness in these Matters; But this is a little touch of some things (I would fain think) the Lord hath taught me. And so I proceed to the following Queries.

5. Quer.

5. Quer: *WHETHER all the Believers after Acts may be called his thankfulness, for the Grace that he hath got in Possession, and for his Title in his matching with Christ, and Interest in him: Or, if besides, they may be called the Matter of his Communion or means thereof, and also of coming to the full Possession of the Covenanted Inheritance in Heavenly Glory?*

Ans: I freely grant and am well satisfied and refreshed with what the Query contains; and I think that these three consist well together; And if it may signifie any thing for setting the matter in clearer light, I humbly offer one further Remark, seeing Faith is the Mother Grace, in the exercise whereof, all the rest are set in motion, and continued therein, and the remains of Corruption, both in the Root, and Fruits are overcome accordingly, as the plain Testimony of the Spirit of the Lord in the Word concerning Christ is received, (this is plain from Scripture; And the Harmonious experience of all gracious Persons, according to it doth abundantly confirm) I understand the Believers after work to consist chiefly (yea I may say some way intirely) *in keeping the Faith, 2 Tim: 4: 7, 8: 2 Cor: 5: 7: 2 Pet: 1: 5, 6, 7: Gal: 5: 6:* It is this which evil Spirits, and their whole retinue lay out themselves to the uttermost to oppose, and use all their power and Cunning for that effect, and they have great advantage from an evil heart of unbelief within us; which is the woeful source of all our departures from the living God, *Heb: 13: 12:* Every thrust at saving Faith, in a proportion to its keenness and influence; reacheth the whole Fabrick of the new Creature, And every degree of victory doth accordingly strengthen the whole. *Act: 15. 9. And put no difference between us and them, purifying their hearts by Faith. 1 Joh: 5. 4. For whatsoever is born of GOD, overcometh the World: And this is the Victory that overcometh the World, even our Faith. Eph: 6. 16. Taking unto you the shield of Faith, &c. And bringeth down the remaining Body of Sin and Death.* Hence seeing our Christian Work is our warefare, and that Faith and all that belongs to it, is that main Butt, which all the Arrows of our Enemies are aim'd and pointed at, by every stroak, they attempt to extinguish it, and do set themselves with all their Power and Policies against it, and all its actings and exercise under the Spirits Influences. The Believers great Business is, to resist stedfast in the Faith, and so to walk by Faith, until being fully ripen'd, it issue into Eternal fight and perfect fruition. *Pet: 5: 8, 9: 2 Cor: 6: 7: Heb: 11: and 1.*

6. Quer: *WHETHER the first Grace the Elect receive, be a part of the Covenant of Grace? Whether the Promise of it is to be laid hold upon in their acceptation, or taking hold of the Covenant? Whether that which is accepted, and that which accepts, be all one? And then whether there be not an Absurdity in this?*

Ans. I humbly think, that the Premises have, in some measure, obviated this Difficulty, and that a removal of some little ambiguity in Words, may set the matter in a clearer Light. 1. The *Postulata* clear'd that all Grace, first and last, belongeth to the Covenant of Grace, and is wraped up in and convey'd by the Promises thereof, through the Lord Jesus's manifesting himself therein, and by which the happy Translation of the Elect Person, from the one Covenant to other, is effectually brought. *Mat: 13. 44, 45. 2 Cor: 4. 3. 6. &c.* 2. The self-condemned Sinner, upon the Lord Jesus's manifesting himself, so as he doth not manifest himself unto the Word, is drawn out towards him wholly, as held forth in the great and precious Promises, without all exception or reserve, and afterwards throughout his course, in more close and particular ways, according to the Tenor and evidence of Manifestations, with the various exigences of his respective cases. 3. Faith being under the Influences of Heaven, and the first mover in the new Creature, and all our Supplies being conveyed in that manner, from the fulness of Christ, other Blessings have, in that regard, a suitable dependence thereupon. *Jo: 1. 16. 2 Pet: 1. 5, 6. Col: 3. 1, 2, 3, 5, &c.* 4. As to the Difficulty, *viz.* That in this Case, that which Accepts, and that which is Accepted are one. Pardon me a little to alter the Phrase, seeing it is properly the Lord Jesus himself, who is Accepted, as in whom all the Treasures of Wisdom and Knowledge are laid up; and if the first act of Faith, proceed not from any antecedent Habit, as I humbly overture'd before, no place is left for this Objection. D. and W. Sir, I desire to speak with fear and caution, about matters of such an high import, and far above my Rudness: Yet I humbly move, 1. That by our Sin and Fall in our first Parents, we entirely extinguished the Spiritual Life, which we enjoyed in them, and render'd our selves Spiritually dead, in the full extent of the term, according to the threatned Curse of the Covenant. *Gen: 2. 17. Eph: 2. 1, 2. Deut: 27. 26. Gal: 3. 13. &c.* 2. Spiritual Life by an Implantation of all the Graces radically, and in the Ground Work, is only vouch-

vouchsafed by our Ingraftment into the last *Adam*, and never hath till
than place. *Jo: 15: 1, 2, 3, 4. Rom: 11. 24.* 3. Seeing the Spirit of the
 Lord enlivening the Word, doth by Faith bring over the Soul to this
 Blessed Union, from whence Habitual Life results; I see not how this life
 can be reputed to have place before; for as much as, in this case, if the
 first motion of Faith, did flow from Spiritual Life before Implanted,
 the Person would be, at least in order of Nature, Spiritually alive, be-
 fore he come to Christ.

7. Quer: *VVHETHER* the first Gracious approach of the Divine Spi-
 rit, be the Application of the Covenant of Redemption, or the Covenant of
 Grace? *VVhether*, if so, such a Person may be said to be actually under the
 Bond of the Covenant, having receiv'd the Spirit, the Privy Seal of it? And
 then whether one may be said to be in Covenant actually and formally by Gods Act,
 before he be actually and formally in it by his own, as flowing from GODS,
 whereby he is perswaded and enabled to it?

Ans: 1. SEEING (as said is) the Covenant of Grace, is the Execu-
 tion of the Compleat Purchase, according to the Covenant of Redemp-
 tion; I cheerfully grant both the Branches in the first part of your
 Query. As to the remains, and the proposed Difficulty, I acknow-
 ledge it is subtile, but see not any solid foundation for it, seeing the
 Lords Act, and particularly in bestowing the Spirit, (the Privy Seal, as
 you significantly express it) is a work in us, which carryeth always
 its reflex, back to the Lord, his Work is in this case inseperable from
 what is our Work; and thus nothing remains to be Answered, but
this, by whose Act his or ours we are said to be in Covenant; and
 I am perswaded, that with reference to this, it is chiefly by the Lords
 Act, as was cleared above, he it is who takes us into Covenant. *He hath
 made with me (saith David) an everlasting Covenant.*

8. Quer: *VVHETHER* all that Man can do, in order to his being in
 Covenant with God is, in the diligent use of approven means, to Long, Look,
 and with Submission to Sovereign Pleasure, Patiently wait for Words and
 Days of Divine Power, whereby he may be brought and drawn to God, in a
 way of Believing in Christ, and in the mean time pressing his Soul up to the
 Things, as a commanded Duty and promised Grace?

Ans: 1. THE plain Truth is (as you well know) that Man can
 do nothing, having sunk himself into an abyss of utter and sinful Inabi-
 lity and unwillingness to do any thing Acceptable to the Lord, seeing
 with-

without Faith it is impossible to please GOD. And an evil Tree can bring forth no good Fruit. Heb: 11. 6. Mar: 1. 18. 2. Notwithstanding the Lords Spirit is pleased, in so far, to set home the Word, even in a common way, that severals are prevailed with, to an attendance upon him, in the use of appointed means. 3. All his Elect, notwithstanding of many contrary Temptations and Strugles, are yet continued, by the mighty Power of God, in this Attendance, till the Saving Effects be reached, both as to the ground Work, and the whole Progress, in a suitableness to the end, and matter of the Gospel Covenant; and thus knowing, are determined unto a following on to know. Hof: 6. 3. Prov: 4. 18. Is: 40. 30, 31. Gal: 6. 9. Finally,

9. Quer: WHETHER there be any certain and infallible Connection, by Divine appointment, betwixt these Means and the Grace they lead to; and if not, how doth GOD prescribe them, and shall Ministers with Encouragement & Promises of Success, press them upon the Promiscuous Hearers of the Gospel?

Ans: 1. THE use of Means being a Commanded Duty, and the Homage we owe to our Sovereign Lord, and King of Saints, we are all obliged to it, by our Relation to and Dependence on him. 2. As to the connection of the use of Means, with the Blessed and Gracious End and Fruits, the Eternal Decree hath secured it as to all and every one of the Elect. All who are ordain'd to Eternal Life shall Believe. Acts: 13. 48. 3. In this Confidence, Ministers ought to enjoin and press the use upon all, without difference, not knowing who amongst them may be Elect Vessels. 4. Seeing even the most subtle Hypocrites, who have had the most Promising common Workings, do yet fall off and look back, after they have put their hand to the Plough. Luk: 9. 62. A persevering in the Vigorous use of means, may and ought to be much Encouraged; forasmuch as, it is fairly presumable, that only the Elect He that endureth to the end, shall be saved. Mar: 24. 13.

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